

THE METHODIST BRETHREN SPEAK AGAIN.

Rev. J. B. Gambrell.

Dear Sir:—Much of your last remarks is so irrelevant that we are under the necessity of again calling your attention to the *real issue*. You charged that a certain Methodist church took an *indefinite* position on the subject of the *Shabbat*. We asked for the proof. In your reply you declined to give it, and went further and charged that the preacher who received the *indefinite* into the church was acting in harmony with the teaching of the church, as it required no faith. That charge was easily met, which we did by quoting from our book of Discipline. You then said the requirement of the Discipline was "every good, but some of the good are not to be done." That we denied and called for the proof. You gave none. Have you given them? No, verily. But surely you know some Methodist preachers who do not enter the requirements of the Discipline. You can give their names.

Mr. Patton's letter is wide of the mark. It does not touch the point at issue, *viz*, *indefinite* joining the Methodist church.

Mr. Tate's letter will not be taken as evidence. He pretends to quote *literally* what a preacher said, but is not sure of the time—it was "two or three years ago." Surely that is a remarkable memory! Let Mr. Tate give us the name of the preacher who said he took an *indefinite* into the church.

You say, "But these brethren deny that some Methodist preachers do to report candidates to subscribe to the declaration of faith as quoted." That makes the issue *flat* and square. Does it? Then why don't you meet it? We challenged you on our last letter to prove to the contrary. Now as the issue is "flat and square," we challenge you to give the names of some Methodist preachers who have received members into the church without requiring them to subscribe to the declaration of faith as quoted, (which you say is "good.") Here is a question of *fact* that does not require any "mere verbal criticism," nor any "plain splitting," but can be met by a "plain man" who really knows what he says he knows.

Give us the proof and the names, not somebody's recollection of what somebody said in a testimony, three years ago. We want the "bottom facts" now. J. B. GAMBRELL, W. S. SANDERS.

REMARKS. We must congratulate the brethren on the improved tone of their communication.

We gave the name of Sam Jones, who at Jackson in the presence of the Bishop and numerous other Methodist preachers openly advocated preachers uniting with the church without regard to faith in Christ. We gave, on the testimony of Sam Jones, the name of a man joining the church drunk, which he told approvingly. We gave the case of an accredited minister of the Methodist church at Shubuta who publicly proclaimed that every body ought to join the church, and his name can be had, if it is wanted. We gave the case of an individual, who did not believe in the existence of God, nor in a heaven, but was received on that declaration. The name of this man can be had, doubtless from the Methodist minister, who related the case at China Grove camp-meeting, and the preacher's name, except the initials, which brother Tate did not know, we have sent in a letter to the Carrollton brethren. They can find him easy enough, and they will find him no doubt.

What does all this prove? Evidently that the teaching and practice of the Methodist church to-day is not up to its discipline. The discipline makes faith in Christ the dividing line between the church and the world. Is it the teaching of Sam Jones? Is it the teaching of the Shubuta brother? Is it the teaching of the China Grove brother? And is it the teaching of the brethren mentioned in the two letters below? Come, brethren, here are names for you, several of them, and you have, or can get the name of the Shubuta pastor, and you have names sent by mail, to verify the *ghostly* departure from the Discipline. Now answer, brethren, these questions. Are these preachers standing rigidly by the Discipline? Are they? And, what is the reasonable conclusion from their public teaching? Is it not that they practice as they preach? And more, is not the church responsible for this teaching, not only by its ministry?

These are reasonable questions, and if you don't answer them, brethren, the public will, and the answer will be all one way. What is the printed rule when the living ministry are proclaiming against it? What is the Bible to a man who preaches doctrines contrary to the Bible?

Now on the open, repeated and wide spread declaration of a reputable Methodist minister, some of whose names we have given, and others, to be given, we say that there are some Methodist preachers, who do not require a profession of faith in Christ, as a condition of membership

in their church. We never saw any one received into the Methodist church, but we are entitled to consider Methodist preachers, candid, straight forward men, and base our statements on their declarations. We hope the brethren will say whether we are entitled to believe the declarations of Methodist preachers—whether they practice as they preach.

Now as to the China Grove case, the brethren don't want "somebody's recollection," etc. If a witness does not give his "recollection," what would be given? And what matters it whether it was two or three years ago. Every person can remember a striking incident, better for the times of those incidents, than to be impracticable.

But nothing will make the Brethren Bingham and Sanders happy, but that some "certain" Methodist church taking in an *indefinite*. We are not at liberty to gratify them at present in that certain case, and may never be, but we will be liberal, and give abundant proof—ten times more than one case, that Methodist preachers are openly abandoning the Discipline, and inviting all sorts of people into their church. This ought to make the Carrollton saints happy, whether it does or not.

And let us say that we have not enough mere personal interest in this matter to keep it alive; but when we were published in the *Carrollton* *Transcript* as a violator of the ninth commandment, we determined to vindicate the truth by bringing the current preaching and practice of the Methodist church under review; for it was clear, that we had been misled, or these Methodist brethren did not know what was going on in their church. Our concern is, and has been to inform the public on this important question, and from this purpose we cannot be turned aside. If, when the evidence is all in, any one believes we have slandered anybody, or violated the ninth commandment, we will try to live on the best we can. But, if we are not mistaken, a good many people will know more than they did, and the Christian public will be aroused to a realization of the fact that one of the most numerous, aggressive and influential denominations in the country is rapidly leveling all distinctions between the church and the world, and that, too, in defiance of their own *book of Discipline*, and that it was the duty of all to join the church in order to be saved, and that in the church was the place to seek salvation.

When Bro. Weems (who is a brother-in-law to Bishop Galloway) was pastor of the Methodist church here, he held a meeting here assisted by a Bro. Atchinson (I think that is the way to spell the name) then president of the East Mississippi Female College at Meridian. Both of these good and able brethren preached numbers of "salvation by grace" sermons, and all persons here, of all denominations endorsed them and were greatly interested. Old Bro. W. Denny and myself were especially so. Bro. Denny is a Presbyterian. After "singing" this good song for over a week the two brethren thought it time to begin to "creep."

They called for persons to join the church. Bro. Atchinson talked and exhorted, but no one came. After several talks and songs Brethren Weems and Atchinson had a whispered consultation, after which Bro. Atchinson again exhorted. He told the people that it was a great mistake for persons to wait until they were converted before they joined the church, and asked "how can you expect the blessings without the use of the means?" and said that joining the church was one of the principal means of grace and salvation. He then went on to describe a friend of his who attended one of his meetings who prayed and agonized for days and weeks and could not be saved. Finally, one night he resolved to do his duty and join the church. He left his seat to go to the altar and "was converted between his seat and the altar." All this time I was standing and sitting in five feet of the said brethren, and by the side of Hon. Walter Denny and in a house full of our best people here.

At the close of this night's meeting Bro. Weems asked all who would pray for the means being used for the conversion of souls to rise. Most every one rose. I did not. But came home and wrote to Bro. Weems, that I could no longer assist in, or pray for the meeting, and entered my protest against taking professedly unconverted persons into the church. I can't believe that Brethren Atchinson or Weems or any one will question these statements.

Below are two letters, which we print without comment, except to ask the reader to imagine one of these preachers rejecting candidates for membership, under this teaching, because the candidates could not make a confession of faith in Christ. Imagine it, if you can:

MOSS POINT, Miss. "When the good Bro. Thompson was pastor of this (Moss Point) Methodist church, my house was often his home. He and I were brothers. By invitation one day he and I met for dinner at a good Methodist sister's house. During dinner he said to me, 'Bro. Denny, you believe in works so much, why are you not a Methodist?'

I answered that I believe in working for *grace* but not for *salvation*. This answer led to a four hour discussion, all through which Bro. Thompson claimed that we must do good to get *grace*, and that it was the duty of all to join the church in order to be saved, and that in the church was the place to seek salvation.

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their knowingly receiving unconverted persons into their church. I will state that I intended a protracted meeting at the Columbia Methodist church last November and heard Rev. J. G. Sibley proclaim from the sacred desk in most emphatic terms, that the doctrine that a man should be converted, before he joins the church came from Hell, and urged the sinners to come along and join the church and get religion afterwards; that in the church was the place to get religion. The result was that they received a man into the church that night and next morning I heard him make use of this remark, 'Gentlemen, I don't believe that there is a living God, but those people just kept after me last night until I just had to join the church to get clear of them.'

W. S. VARNADO.

A NOBLE HUNT.

Some good brethren will persist in a small case hunt, while there are giants all around waiting to be slain. Such a hunt—so it appears to this scriber—is the periodic campaign against the "D. D." Many brother's conscientious scruples against being "doctored," in the name of our common liberty, let him spurn any and all attempts to fasten the "semi-lunar fields" to his name; but let him remember that his conscience has no imprint of infallibility upon it. It is therefore no standard for universal use. By the way, is there quite as much "conscience" in this matter as some seem to suppose?

Some years ago I invited a dear brother to help me in a protracted meeting. He was emphatically opposed to the "D. D." He thought it very like the awful "mark of the beast." He came, reaching our town opportunely on Thanksgiving day in time to take part in the service held by the united congregations. Unluckily he was announced as the "Rev. Dr. C." who was to conduct a series of meetings in the Baptist church that week. Next morning the town paper was eloquent in praise of the "distinguished Rev. Dr. C., widely known as one of the most eminent, etc., etc." To cut short a long story, I expected to have poured on my innocent past vicar of concentrated indignation. I almost trembled to see my brother. But never a word! Instead, I found him serenely smiling. He had actually gone out from the breakfast table, purchased a dozen or more copies of the paper, and was industriously mailing them, red-chalked to friends, and fastening his own town journal. Does the story need any application?

But there are brethren who think that our Lord forbids the "D. D." in Matthew xxiii. "Beware not called Rabbi." Is not "rabbi" the same as "Doctor"? Granted, and yet the supposed conclusion does not follow. Let us consult an eminent evangelical scholar. Dr. John A. Broadus says on this very text:

"Be not ye called Rabbi, with emphasis on 'ye,' as the Greek indicates. Do not crave the honor of being recognized as a religious teacher." As Rabbi is equivalent to the Latin Doctor, 'teacher,' some literalists urge that to call a minister 'Doctor' is here definitely prohibited. But the matter goes far deeper. What our Lord prohibits is the desire for the distinction involved in being recognized as a religious teacher. A man who shows great desire to be 'invited into the pulpit,' or otherwise publicly treated as a minister, is exactly violating this command. The title of Doctor of Divinity is often so conferred, so sought, so borne, and sometimes declined, as to come under this head, but it is the spirit involved rather than the phrase that should be condemned. It would be better to have no distinctive titles, seeming to set one minister above others, for there really is danger of forgetting that 'all ye are brethren.' Yet (Schaff) 'our address is often by the usual titles is not forbidden; pride taking the form of want of courtesy cannot find shelter here.' The folly of mere verbal and literalistic interpretation is seen in the fact that persons who vehemently declaim against the use of 'Doctor' being prohibited in verse 9, are often found of calling some venerable minister 'Father,' which is equally prohibited in verse 9."

The above from Dr. Broadus doubtless gives the true meaning of our Lord's language. He was warning against the inordinate ambition to become "teachers," very much in the spirit characterizing the apostle. Desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm." (1 Tim. 1:7). Or James: "Be not many masters, (teachers—didaskaloi), knowing that we shall receive heavier judgment." (James 3:1). This is what is really pro-temperated by Jesus—the pressing of incompetent men into the sacred office of minister. Some ministers are pre-eminent as religious teachers. They are universally recognized as above the average in gifts by nature, scholarship and grace. They are, in a word, really "Doctors of Divinity." The technical "D. D." has not come to all of them; but when some are so recognized by their brethren, why should it be thought a wrong to render "honors" to whom honors are due? Not in the "doctored" way, worthy, but in the sweetness of charity, as a generous in our judgment.

Now, my brother, let us see if you have not done some stunting yourself. It is true the man's faith did not exist before the foundation of the world; but, my brother, neither did the man himself exist. If God was as much present and perfect in the wisdom of God, as his person. If God could not elect the man on a foreknowledge of the faith of the man because his faith did not then exist, neither could God elect him on his individuality, because his person neither then existed.

Bro. Baskins quote certain Scriptures in support of his position, to which, if there were none other, bearing on the question, he gives the most extreme meaning that could apply. We should, as the safest rule, interpret Scripture by Scripture and construe them together, in order to ascertain their true meaning. The times, surroundings and controlling circumstances should also be considered. Bro. B. quotes Rom. 9:16; "For He saith to Moses, I will have mercy on whom I will have mercy, etc." My brother, Moses was a descendant of Abraham. God had selected Abraham as the father of a new nation. Why? Because he was a man full of faith and free from idolatrous notions; the then curse of the world. God even changed his name to Abraham, on account of his consistent faith.

Moses had now been selected by God to lead the children out of their Egyptian bondage. The cries from their sufferings had reached up to Heaven and God had determined to deliver them. God makes no mistakes. He selected the proper man, Bro. Baskins and I would have doubtless selected Aaron as the latter man. But this would have been a mistake, as proved by his course in permitting the children of Israel to make the golden calf, while Moses was away on Mt. Sinai, only for forty days. Now God had to make his power known to the children of Israel, for they themselves had become badly fettered with the idolatry of Egypt, and also they were loath to leave the rich Nile Valley after their long sojourn there. Hence he determined to make bare his arm in the deliverance of the children of Israel and not only that, but he would also harden the heart of Pharaoh that he might more thoroughly punish Israel's hard task masters.

These were the surroundings that gave rise to the words spoken to Moses. Bro. B. asks, "Where are the Scriptures to show that God's choice of man is based on the man's faith?" Why, my dear brother, the whole New Testament is full of it.

John the Baptist preached repentance for the remission of sins. Jesus, when he began to preach, preached repentance, the apostles preached repentance towards God and faith in our Lord Jesus Christ. The Jews were rejected because they refused to believe on Jesus, notwithstanding they were the elect and to them pertained the promises. You quote from the ninth chapter of Romans, now read the conclusion as drawn by the apostle himself, as shown in

ARE WE SAVED BY FAITH?

In the Southern Baptist Review of Aug. 15th appears an article, "Earnestly contending for the faith," by Bro. Joel Baskin, in reply to one of my own of July 14th, "Are we saved by faith?"

In his review of my article, he states he thought I stumbled in several instances, but only to my views on election he openly takes exception.

As stated by Bro. Baskin, I want it especially understood, that I am not at all in discussion of election's sake, but the truth as it exists in the Scriptures.

Bro. Baskin's views were certainly correctly defined in class 3 of my previous article, for he certainly does not believe in the election of the elect, but only removes faith from the head of the column, but fails to give it any position in the line, not even in the *near*.

I quote your words: "Now I understand election to be the choice of God of individuals, or God's choice of individuals, based on God's sovereignty and not on the man's faith at all."

Again, "Election if you please, is the cause of our obedience." "Indeed I would say that instead of our faith 'being the cause of our election,' we would not only not have any faith, but our faith would be worthless, being a thing for which God had never made any provision." "How could God base his election on a thing that was not in existence?"

Then, I understand your position to be: That God in the exercise of His sovereignty, did arbitrarily elect certain of the human family, and did predestinate these to glory and eternal life and the remainder to eternal death and despair. All this before the world began. Also, that faith has nothing to do in the salvation of the sinner directly nor indirectly, nearly nor remotely.

"Is this putting it too strong?" "If so, I am ready to be corrected." You ask, "How then could their election have been based on their faith, which faith, on their part, was as much present and perfect in the wisdom of God, as his person. If God could not elect the man on a foreknowledge of the faith of the man because his faith did not then exist, neither could God elect him on his individuality, because his person neither then existed."

Now, my brother, let us see if you have not done some stunting yourself. It is true the man's faith did not exist before the foundation of the world; but, my brother, neither did the man himself exist. If God was as much present and perfect in the wisdom of God, as his person. If God could not elect the man on a foreknowledge of the faith of the man because his faith did not then exist, neither could God elect him on his individuality, because his person neither then existed.

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verses 3, 31, 32, 33. In these he says, "The Gentiles, which had not sought after righteousness, had attained righteousness, which is of faith. But Israel, which had sought after it, had not attained unto it, whereas? asks the Apostle, 'because they sought it not by faith, but as it were by the works of the law.' This is the purport of these verses as nearly as could give them in short. Especially now read, the succeeding chapter—Rom. 10. The 9th verse reads: 'That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' Now take the 13th Chap. Romans, in which the same subject is fully given the Gospel. See the plain reason given by the apostle himself in 29 verse. 'Well; because of unbelief they (Israel) were broken off, and thou (Gentiles) standest by faith. Be not high-minded but fear.' Also the commission of Jesus. 'He that believeth and is baptized shall be saved.' Is this not enough? To publish all the texts bearing on this subject, would fill the Review for many months and I fear Bro. Baskin and I might get sick."

Bro. B. quote Rom. 8: 29, 30, 31, to state my position, that God forced the faith of the man and elect according to that fore knowledge. Well now it does seem that doctors will differ. For as I regard it this very scripture proves that position true. The 29 verse, "For whom he did foreknow he also did predestinate, etc." How foreknow? Those whom he foreknew would be like us. This must be the true meaning for he foreknew every man in the broad sense. His election was according to his foreknowledge, and my brother you would reverse this order and make his foreknowledge dependent on his election.

The theory that God has fixed every man's fate by an arbitrary predestination of some for heaven and the remainder for hell, if true, then it logically follows, that it is an unalterable decree from which there can be no appeal. The fate of every man, a Christian lands or the heathen world, is unalterably fixed. That much settled then only one question can be reached, that predestination or other agency of man is not so far as the sinner's salvation is concerned.

Then my brother why do you insist on sending the Gospel to the heathen? Why hold protracted meetings in our churches, and exhort sinners to flee the wrath to come? Why not in good hard shell style be content to "Feed the Sheep?"

You quote 1 Cor. 1: 27, to show the worthlessness of man's wisdom. Now read the 21 verse just preceding. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Now if the fate of all had been fixed by election and predestination, what could have been accomplished by preaching? Again 11 Cor. 15: 2, "By which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain." Not a word about election.

Now consider how utterly meaningless, becomes the parable of Dives and Lazarus judged by your theory. Luke 16: 20-31 verse inclusive Dives asked that Lazarus be sent back to his father's house to warn his brothers that he may testify unto them, that they come not to this place of torment. Abraham said they have Moses and the prophets, and let them hear them. But Dives again insists that if one went from the dead they would repent. But Abraham replies if they would not hear Moses and the Prophets, neither would they be persuaded though one rose from the dead. Now Dives nor Abraham were ever converted. Neither did the blessed captain of our salvation, or he who did not have thus used it, to incite a false lesson.

Now further. See 10th chapter of Romans, verse 13, "For whosoever shall call upon the name of the Lord shall be saved." Verse 14, "How then shall they call on him in whom they have not believed?" and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? What are we here taught, but that in order to be saved, we must believe on the Lord, we must have heard the word of him, and to hear of him we must have the word preached. This makes a missionary. Yes, God's ways are *not* our ways and his thoughts are *not* our thoughts. And oh! that a blessing to the world that he is so much more merciful than man. He teaches us to love our enemies and we can't even do that. But God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life.

A boat's crew in mid ocean is hanging to the spars and rigging, and not rescued, must soon go

down and be lost. Their condition is discovered by a passing ship and steaming alongside, the captain, though with plenty of room for all aboard his boat, yet he takes only one-half and leaves the remainder to their fate.

The credit due such captain for taking the half aboard would all be forfeited by his heartless rejection of the other half, would say Bro. Baskin. That he was a heartless monster would be the universal verdict of mankind.

Don't charge God brother, with taking some from the sinking ship and leaving the others, without hope, without remedy to an awful impending fate. His ways are above our ways; his thoughts above our thoughts. His mercy above man's mercy and his justice above man's justice. Don't brother, don't.

J. N. DENSON.

Tuscola, S. P. 17, '89.

NOTES FROM OYKIA, MISS.

Ever since the Sam Jones meeting at Wesson, a deep religious interest has been manifested here.

The parties who attended those meetings (and they were many) brought back a boom with them, growing out of Exell's songs, and a desire for prayer and praise took hold largely of the hearts of the people, and now the town is full of song and prayer.

A young men's prayer-meeting is held every Monday night.

The Methodist have prayer-meeting on Tuesday nights.

The First Baptist church hold prayer-meeting on Wednesday nights.

The Second Baptist on Thursday night.

The Presbyterian on Friday night; and on Sunday last it was agreed that on Saturday nights all the churches unite in a grand union prayer-meeting. Thus you see the old devil that once had plenty of nights to work in Oykia, and plenty of saloons to alight in, now has not even a comfortable blind fly to repose in, nor can he fly through town without his Satanic ears being assailed with prayerful note and swelling anthem, and it looks as if he would be compelled to remain in his own hot home.

Besides, every Sabbath morning is occupied with one Methodist, two Baptist and one Presbyterian Sabbath School; and at 3:30 every Sunday afternoon there is class meeting held by Bro. Wellman, in which several religiousists join, and many young people attend. The laymen of all the churches are largely utilized and the spirit of the Lord's revival was never more prominent.

A few old stagers comfort themselves with the reflection that these things can't last. Neither will the world last forever but we want a good time in the concern while it is lasting.

The town may be said to be on a religious boom, such as the writer never saw there. The Christians here have gotten a little above the cold atmosphere of Sect., and are now like Moore's song of "The Bird Let Loose in Eastern Skies, Soaring high above the earthly air of vain delay and rushing up to purer fields of light." It is ever thus when God's people get out of the low surroundings of earthly, and get high up into fairer world of light, they live in the fullest enlargement of religious liberty, and find sweet comfort near Him of the Bleeding Side.

CHRISTIAN.

SUNDAY REST

The Postmaster-General, it is well known, is considering the question of Sunday work in the postal service, and every conference or convention opposed to such work and in favor of a right example on the part of the Government as an employer, should say so by resolution, and forward it to Mr. Wanamaker, who has already done much in this line of reform, and will doubtless do much more as time goes on. It is heartily supported. Selfishness of wealth who are taking a three months rest with their families at the seaside, have been complaining because even one day's rest per week was given to the postal employees on these pleasure routes. Let the reasonable and humane be heard from by public resolutions and private letters. Among the reasons for stopping all the Sunday work in the mail service are the following:

1. Such work presents, on the part of the Government, as a corporation and employer, a wrong example to other employers, in that it interferes with the right of employees to the weekly Rest Day and with their rights of conscience.

2. Such Sunday work in post-offices and mail cars is an infringement upon the reserved rights of the original States, all of which had laws against such Sunday work and had no thought of giving Congress the right to break them.

3. Such Sunday work is inconsistent with the provision of the Constitution against a "religious test" in that the requirement of Sunday work practically excludes church-goers from this branch of the public service and so breaks also another provision of the Constitution—that against interfering with "the free exercise of religion."

4. London and Toronto prove that dispensing with Sunday work in the postal service works no real hardship either in emergencies of sickness or business, all of which are provided for in the telegraph, whose Saturday and Monday messages take the place of the emergency letters in the Sunday mail.—Ex.

THE BAPTIST CAUSE IN MADISON COUNTY.

This great county of fertile fields and large plantations, with a dense population of blacks and few whites, was never the stronghold of any religious denomination, particularly of Baptists. But a brighter day is dawning upon us, and now we have seven or eight well organized white Baptist churches suitably located for wielding an influence over the whole county. Rich blessings, too, have been poured out upon most of these bodies within the late past. AT FLORA.

Pastor Croom and his people have had a remarkable visitation of the Lord, aided by two of the best preachers in the land, E. E. King and H. F. Sproule. The cause there has been at once put in the front rank of useful and influential churches. The power of that church will henceforth be felt in the community for many miles around. With a large, active, strong membership, and with their beautiful house of worship now paid for, we may expect to hear from them in missions and other good works. Here is the home of the merchant prince, and "prince in Israel," W. B. Jones, and also of the wide-awake, efficient McDowell, the faithful Hammarks, and a host more like unto them.

DANANUS CROOM.

ON THE OLD KENTUCKY SHORE.

Among Louisville Baptists. Long Run Association. The Seminary.

No. 1.

Kentucky is well called "The Land of Plenty." Fine horses, fat cattle, fleecy sheep, grazing on the broad expanse of grassy green is a sight beautiful to behold. Her subterranean products, salt, cement, lime, coal, fire-clay, asphalt and natural gas, seem plentiful and are being brought into commerce abundantly. The last named article is being piped from wells, located forty miles below the city, along the Salt River Turnpike and thence through a net work of pipes all over the central portion of Louisville. This natural gas will be used for fuel. The fixtures for heating a room will resemble a grate full of coal or a heap of wooden logs. You turn on the gas at the same time applying a lighted match and your fire is made. What luxury and labor-saving! A rodhot fire in one minute, with no ashes or flying sparks, no injury to pictures and furniture, no yelling for "Jack" to kindle the fire, for one can so arrange it that he can provide his own fire without getting out of beds and all this cheaper than coal or wood. The gas necessary in generating the same heat produced from a ton of coal will cost from \$1.25 to \$2.50. The natural gas will also be used in various manufactures. The gas wells are about one thousand feet deep. The determined perseverance of the company who first went down for gas is set forth in these worldly words: "Gas, Hades or China."

Two great overground products are whiskey and tobacco, and these abound in quantity, sin and shame. Think of the millions of dollars and thousands of laborers employed in the otherwise quietly city by the fair river in the interest of the brewers and distillers, the drinkers and smokers in all lands. The average Kentuckian boasts of being a judge of horses, tobacco and whiskey. On the other hand to tell the good things on the "Old Kentucky Shore," the home of Daniel Boone in the woods and Proctor Knott on the forum would fill the Review for a year.

LONG RUN ASSOCIATION.

This is truly a grand body of consecrated Baptists. Their eighty-sixth anniversary held with the Elk Creek church last week was a most joyful gathering. This is the most important association in the state. It includes the Southern Seminary and the Louisville churches, and the professors and pastors of these, with a goodly sprinkling of students and visitors, make it a great power. They hold their sessions in the middle of the week. Everybody for miles around attends. Business meeting going on in the church, and preaching at the same time, out under an awning when the weather is agreeable, both church and awning packed with well eager listeners

A Pleasant Trip.

Last Saturday, (7th) I left home for New Prospect church via Meridian. I found that people very kind. I preached for them that night and next day at 10 o'clock. They have called me L. F. Gann. From that place I went my way across the country to the sixteenth, northwest from Cay Station. I was pleasantly entertained Sunday night at Rio, Mr. Blanks, Jr., and reached the sixteenth Monday about 9:30 a. m. While there, I preached five sermons in my week. The Lord blessed us, and we had one of those "best meetings." Thursday at 11 a. m. there was a large crowd gathered at the river's bank, "because there was much water there." To see the pastor, Elder T. L. Wells, take ten persons down in the water. That me thinks looks like ancient Jordan, and we saw them "buried with Christ in baptism." One joined when we got back to the house which was fifteen in all. We left many "mourning in love to know" Jesus said, "Blessed be they mourning for their sins, for they will be comforted." I have never been to love a people better than those at sixteenth.

At Cay, while these trips are taking place, there is indeed pleasant and beautiful scenery.

We have now acquaintances, learn to love each other better, exchange ideas, etc.

We have now forgotten to pray for our friends there, which were so much interested. May the Lord be praised.

Yours faithfully,
J. L. WELLS,
Meridian, Miss., Sept. 14, 1899.

Prisoner's Expedition, Atlanta, Ga., Oct. 15 to Nov. 2nd, 1899.

The Prisoner's Expedition will sail from Atlanta, Ga., on the 15th of October, and return on the 2nd of November, 1899.

On the 15th of October, a week during the Expedition, tickets will be sold for the round trip line, and for the single trip line.

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Foreign Mission Failure.

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